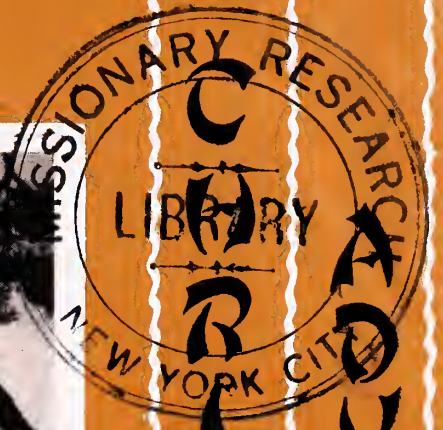


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CHRISTIANITY ADVANCING IN JAPAN

by
Hamako Hirose

Woman's Division of Christian Service
Board of Missions and Church Extension
The Methodist Church
150 Fifth Avenue, New York 11, New York



MISS HAMAKO HIROSE

Miss Hamako Hirose, President of Seiwa Joshi Gakuin

- 1922 —Graduated from Hiroshima Girls' High School
- 1925 —Graduated from College Department of Hiroshima Girls' School
- 1927-1929—Received A. B. Degree from Central College, Fayette, Missouri
- 1929-1930—Received M. A. Degree from George Peabody College, Nashville, Tennessee
- 1930-1938—Professor and Director of Religious Education of Lambuth Training School for Christian Workers, Osaka, Japan
- 1938 to the present, President of the above school, which, since 1941, is united with the Congregational School, and is called Seiwa Joshi Gakuin (Woman's Training School), and is located in Nishinomiya, near Kobe, Japan
- 1948, September—Received one year's leave for rehabilitation and observation. For three months, studied at Scarritt College, Nashville, Tennessee, and now studying at Union Theological Seminary and at Teachers College, Columbia University, New York City.

I am one of those who would have been just nominal Buddhists, knowing nothing about Jesus Christ and his wonderful message, unless there were some one to tell his story. A small gift of money from Miss Nannie B. Gaines's brother was given to me to study at Hiroshima Girls' School when I was thirteen years old. There, for the first time, I saw Americans, I learned my A.B.C.'s, and heard about Jesus. Now I realize what a strange thing had happened to my whole life because of this. I say it is strange, because all things that have happened to me since that time are so extraordinary for a country-village girl like myself who knew nothing about God's world and its greatness."

HAMAKO HIROSE, April 5, 1949.

**"That repentance and remission of sins
should be preached in his name among all
nations....." (Luke 24:47)**

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Entry of Methodist Missions in Japan

Japan is made up of four large islands. The main island, called Honshu, is about 1,150 miles long as the railroad runs. It averages about one thousand miles in width and runs from north to south to Tokyo, where it swerves to the west. The southern portion, running from east to west, is a bit more than half the entire length. There is a mountain range running along this island, at some points as high as ten thousand feet, which separates the east from the west coast. Because of the milder climate on the east coast, it has a much denser population. The west coast is sometimes bitter cold in the short winter season and heavy snows fall, while the milder side of the range suffers less from cold. Japan is the size of the state of Texas minus Delaware, and some 70,000,000 people are crowded into this area. (It is interesting to note that the population of Texas is less than 7,000,000.)

The first Methodist missionaries to arrive in Japan were Rev. and Mrs. Robert S. Maclay, Rev. and Mrs. John C. Davison, Rev. and Mrs. Irving H. Carrell, and Rev. and Mrs. Julius Soper, of the Methodist Episcopal Church, who arrived in the summer of 1873. The stations occupied by these first missionaries were Yokohama, Tokyo, Hakodate, and Nagasaki. The work of the Woman's Foreign Missionary Society (W. F. M. S.) was started in Tokyo and Yokohama soon after by Miss Dora Schoonmaker, who came to Japan in November, 1874, and a few others. Before they organized a woman's conference in 1884, educational work had been started in Hirosaki, Sendai, in North Japan, and in Fukuoka, Kumamoto, and Nagasaki, of

Kyushu Island to the south of Honshu. A girls' school was opened in Tsukiji, Tokyo, which later moved to Aoyama and became Aoyama Gakuin Girls' School. Higgins Memorial Home and Bible Training School was started in Yokohama. In Nagasaki, they started the Anglo-Japanese College which we now call Kwassui Woman's College. A girls' high school and kindergarten were opened in Hirosaki. The girls' high school in Hakodate is the work of the W. F. M. S., and was started in 1878 by Miss Mary A. Priest. Fukuoka Girls' School was begun in 1885. The work of Miss Frances Phelps in Sendai, Miss Louise Imhoff in Yonezawa, Miss Ella Forbes in Kagoshima, and Miss Georgiana Baucus in Hirosaki was not connected with schools; they were engaged in visiting homes, holding women's and children's meetings. Of the two kinds of work, the school work was the more encouraging. It was slower, to be sure, but the pupils became better grounded in the faith, and better able to give a reason of the hope that was

These school boys help prove that practically everyone in Japan likes to read. Note the variety in footwear.



in them, than the women instructed through visits and group meetings.

The Methodist Episcopal Church, South, entered Japan in 1886. The work was begun by Dr. and Mrs. James W. Lambuth. Their work lay in the lower section of Honshu, and on Shikoku, along the coasts of the Inland Sea, and on the eastern coast of the island of Kyushu to the southeast. For some years the General Board carried on alone. But, at the earnest request of the Mission Conference in Japan, the Woman's Missionary Council of the Methodist Episcopal Church, South, opened work January 1, 1916, taking over the support of evangelistic work among women, six missionaries, nineteen Bible women, six kindergartens, and Lambuth Memorial Training School for Bible Women, which had been established in Kobe by Mrs. J. W. Lambuth in 1900. Miss Maud Bonnell, Miss Ida Shannon, and Miss Anna Belle Williams were in charge of it as principals. Gradually four evangelistic centers

were opened: one in Kobe, by Miss Anna B. Williams; one in Oita by Miss Ida M. Worth, Miss Ethel Newcomb, and Miss Charlie M. Holland and, later another by Miss Mabel Whitehead and Miss Annette Gist (now Mrs. Thomas H. Haden); in 1921, Osaka Center was opened by Miss Margaret M. Cook; and one in Kure, a great naval station of Japan, was opened by Miss Ida M. Worth in 1922. Their work was also largely educational, especially for Bible women, and kindergarten children. The first kindergarten was begun in Hiroshima, and in 1921 they had as many as sixteen kindergartens in all three districts of Kobe, Hiroshima, and Matsuyama (Honshu-Shikoku Islands). In order to train more workers to meet their increasing needs, they moved the kindergarten normal department of Hiroshima Girls' School, which was started by Miss Nannie B. Gaines in 1896, to Osaka, and Lambuth Memorial Training School for Bible women from Kobe to Osaka. Here, in 1921, they erected a new Lambuth

Rice paddies climb the hillsides in terraces.



—Makita Photo

Training School for Christian Workers, with Miss Margaret M. Cook as head of the Kindergarten Normal Department and Miss Anna Belle Williams, of the Bible Department. After Lambuth Memorial School moved out of Kobe, a commercial school for women, Palmore Woman's English Institute, was started on the property formerly used by the Lambuth Memorial School. Miss Charlie Holland was the first principal of the Institute. Hiroshima Girls' School, which had been under the General Board, was transferred to the Department of Woman's Work, on January 1, 1927.

* * *

Japan Methodist Church

Thirty-four years of hard work of the two Methodist missions bore fruit in Japan. Schools grew larger and stronger, the number of Japanese Christians increased, churches were built, and evangelistic work was strengthened by the co-operation of the leaders of the Japanese converts. As a result, in 1907, the Japanese churches belonging to the Methodist Episcopal Church, to the Methodist Episcopal Church, South, and the Methodist Church of Canada were united to form the Japan Methodist Church. It was divided into two annual conferences known as the East and the West, which included all the territory formerly occupied by the uniting bodies. Financial appropriations and the missionaries of both churches continued to assist the Japanese Church in the task of evangelizing the nation. However, the educational institutions and publishing house remained in the hands of the missionaries until after 1930, when boards of trustees were incorporated for each organization under new Japanese laws, but in every case full provision was made for missionary membership on a parity with Japanese membership.

The fields of work in which missionaries were engaged were (1) educational work in Christian colleges, high schools, primary schools, and kindergartens—mostly the teaching of English and Bible, and the religious guidance of the students; (2) city and rural social evangelistic work among

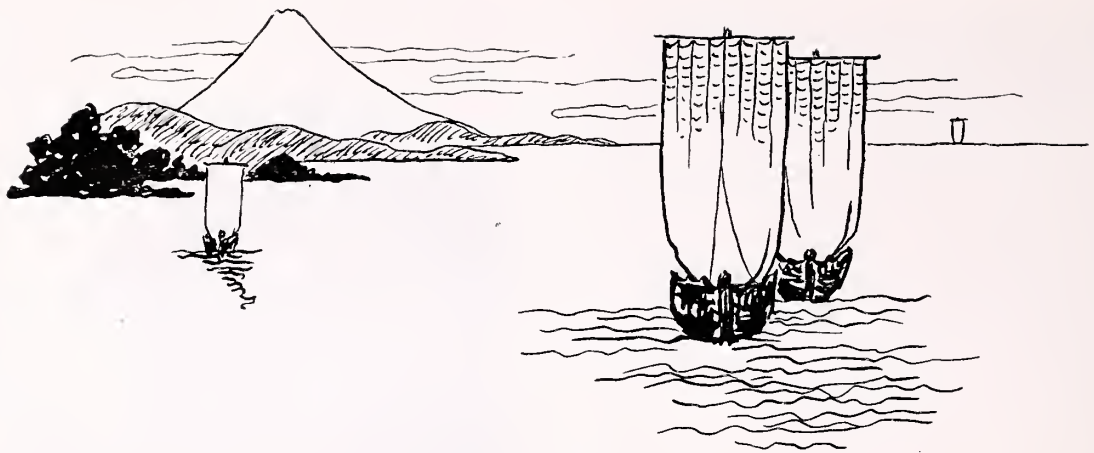


—Methodist Prints

While many church buildings have denominational names, Protestant Christianity is now united in Japan.

women and children, in connection with the mission centers; (3) students and young people's work, directed by missionaries in city centers where many colleges and universities are located.

In 1910, the membership of the Japan Methodist Church, including 1,801 probationers, and 1,186 children baptized under 12 years of age, totaled 12,935; and the total number of ministers engaged in pastoral and evangelistic work was 143, of whom 103 were Japanese and 40 were missionaries. Among the three leading Christian denominations, Presbyterian, Congregational and Methodist, the Methodist was the smallest, but in youth and Sunday school work, the Methodist Church always far exceeded the others. And later, when all the Protestant churches in Japan were united, in 1941, the Japan Methodist Church was the second from the top in size and power among some thirty different denominations then existing.



Unification of Methodist Churches in the United States and Events Following

Unification of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church in America, took place in May, 1939, and the first regular meeting of the Board of Missions and Church Extension, and the Woman's Division of Christian Service of The Methodist Church was held in Philadelphia, Pennsylvania, on November 22-29, 1940. At that meeting much concern was expressed for Christianity in Japan; a totalitarian and imperialistic government had required the unification of all the Protestant churches. It was feared that this would be a great blow to the relationship of the churches in America and Japan. At the urgent request of Bishop Y. Abe of the Japan Methodist Church, Bishop James Baker and Dr. Ralph E. Diffendorfer were sent to Japan as a deputation. As a result of their visit, all missionaries were recalled by the Board of Missions, early in 1941. All Methodist missionaries except four women withdrew from Japan. Three of these later returned to the States. It was providential that this action was taken, because in August of that year, friendly relations between the United States and Japan were cut, and on that unforgettable day in December of 1941, war broke out. How sad it was!

The writer, here, must express her own heartfelt thanksgiving and admiration to the Methodist Christians of America, as she

looked into the report of the second annual meeting of the Board of Missions and Church Extension, which was closed only three days before the war was started. A recommendation to the Executive Committee of the Foreign Department says: "We recommend the following statement of policy as regards Japan and Korea; we reaffirm our confidence in the ongoing cause of Christ in Japan and Korea. We expect to continue ready at any time to give aid to the churches and Christian institutions in these countries. To this end we are continuing appropriations and holding missionaries ready to return on short time notice. In addition, we expect to use every effort to recruit and put in training candidates for Japan and Korea."

The welcome accorded Miss Evelyn Wolfe upon her return to Japan.



Results of War

During the war, Christians and their institutions suffered from neglect and from oppression. Yet both churches and schools continued to function, though with much less Christian influence than they could have in time of peace. Unification of Protestant churches took place in final shape in October, 1941, and former denominations renounced their identifications to become one Church of Christ in Japan.

American bombs began to fall on Tokyo and a hundred other Japanese cities in the fall of 1944. Destruction, fire, and death became almost daily experiences for the Japanese. Hundreds were killed, millions were rendered homeless, and all were bereaved and distraught. In sixty or more cities, fifty per cent of the buildings were destroyed, including five hundred Protestant churches and an equal number of parsonages, schools, kindergartens, night schools, social settlements, and other auxiliaries of church life and activity. Of these at least one hundred were those of the former Methodist Church. Of sixty-six Protestant schools, twenty-six were either completely destroyed or so badly damaged as to handicap continued operation. Of these, many were Meth-



odist in background and support. In our Aoyama Gakuin compound, in Tokyo, eighty buildings were burned by bombs. In the cities of Hiroshima and Nagasaki, on which the atomic bombs were dropped, Methodists had their Hiroshima Girls' School and Kwassui Woman's College.

At the juncture in history when organized Christianity should be strongest to render service in a distorted land, Japanese Christians find themselves helpless to meet the present crisis.

Some ruins of the Hiroshima Woman's College.



Renewed Effort for Rehabilitation and Advance

Early in the war period, when plans were being laid for a possible re-entry of Christian missionaries into Japan, the Board of Missions of The Methodist Church joined with the other major denominations in declaring their purpose of unitedly approaching the Japanese Christians. In conformity with this policy, a deputation of four men was sent to Japan, through the Federal Council of Churches and the Foreign Missions Conference. These men, including our Bishop Baker, upon reaching Japan, were overwhelmed with the warmth of the reception accorded them by the Christians of Japan. They were convinced that Christianity had taken deep root in that country.

Some months, later, in accordance with their policy of a united approach, a commission of six missionaries, five men and one woman, representing the Foreign Missions Conference, was sent to Japan in June of 1946. Dr. John B. Cobb was Methodist representative on the commission. They conferred with Japanese leaders and reported to the church at home the needs of the Japanese church. Relief work was begun and visitation of the various Christian institutions was made.

On October 2, 1946, three of the Methodist women missionaries, Misses Alice Cheney, Mildred Ann Paine, and Mabel Whitehead sailed for Japan. Later many more were sent back, and there they began again to serve in schools, churches, and other institutions, as well as to help in the rehabilitation of pastors, deaconesses, teachers in Christian schools and others who, without such aid, would have had to give up Christian work for the sake of earning a livelihood.

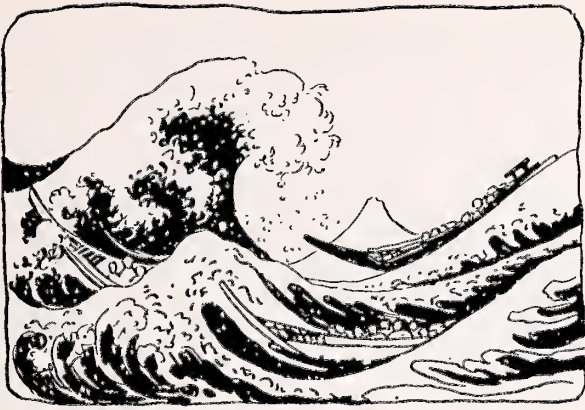
Though conditions are unfavorable and funds scarce, in a wrecked economy, and building materials are almost unavailable, churches, schools, and other Christian institutions are rallying their resources for reorganization and advance, and are putting up temporary structures to replace those destroyed. All missionaries who have returned have written back, telling that they are "rising to thanksgiving levels through the gloom of Tokyo," and that they feel that there is a great opportunity and challenge for them, and that they feel at home even in that wrecked country, because they can sense a strong feeling of their being wanted so greatly.

With the return of these workers, however, it became clear that missionary service in postwar Japan would cost much more in money and in materials than ever before. Food, clothing, and all other necessities must be taken from America. Former missionary residences were either destroyed by bombing fire, or so badly damaged that they must be repaired and refurnished for normal homelife. Houses must be provided in all places where more missionaries will be sent.

Whether one makes cloisonné or decorates a lacquer bowl, the skill requires close eye work and concentration.



—Philip Gendreau



Immediate Future Need

In August, 1945, Japanese people were emancipated from the bondage of the traditional code and beliefs; their disillusioned national pride was smashed to the ground, and to many who could, a chance was given to think for themselves for the first time, feverishly seeking a new philosophy of life and some organizing principle for their budding democracy. Japanese Christians can only interpret this as a God-given opportunity to proclaim the gospel of Jesus Christ, and show through their lives the true way of Christ's love on which the only true value of human life can be found and freedom and justice can be obtained.

But think how small the Japanese Christians are in number, only one among 270 persons, and how weakened by the war, to carry the burden of the Christianization of the nation! They are helpless. However, at this great crisis, God is answering the earnest prayers of all those Japanese Christians, through the out-stretched loving hands of the American Christians already. Their unchanging sincere friendship to Japanese Christians, their deep sympathy and understanding, and their just and yet forgiving attitude toward the many unfortunate failures made by the Japanese Christians during the war years not only give the Christians of Japan the feeling of regret and gratefulness, but also plant in their hearts a strong desire and determination that they must be the true Cross-bearers for the atonement of sins committed by their own fellow countrymen.

Should the Japanese Christians be allowed to ask aid for their future task, their first request would be, "Pray for us so that we can be one in the true spirit of Jesus Christ, faithful and courageous under his testing." True they need more buildings, equipment for churches, schools, and houses to live in.

Many Christian workers are paid too low to live through. Food, clothing, or any kind of materials could be helpful to them.

There is a great need of close touch of Christianity among the people in communities, both city and rural, and in factories, and in public and government schools, to evangelize people and introduce Christian teachings through their daily living. Settlements and centers both in cities and rural sections are desired.

They need literature for all kinds of religious enterprises. The lack of adequate textbooks and teachers' guide books delays the development of a religious educational program. Church school teachers need special training in religious education very badly, but they have no way to get it. The provision of paper, ink, and even of materials for binding books is needed.

The health program is very much improved by the help of the military government, and the social work in Japan is showing rapid development. Yet, because of the lack in basic principles of social welfare work, there is much to be improved. Christian social work can be a model for many of those who are engaged in the task.

Above all these, the biggest need is getting leaders in these various fields. Indeed the harvest is great, but the workers are too few in Japan. There is an urgent need to train Christian leaders for ministerial work, for religious education, social work, and child-welfare work. But who and where can they train them? It is always an expensive project to run a Christian training school in any country. But especially, the present church of Japan does not have the resource to carry such a project. There is a loud call for the aid of the missions in this respect.

The last and the most important demand is the demand for more missionaries. After

all, it is the personal contacts and close friendships which stamp lasting impressions on people and convert people's hearts. The missionary's life in Japan will be a living link of love and friendship between the two nations. And also, their well-equipped leadership in different lines of work is greatly needed. It is hoped, of course, that more and more Japanese men and women will be given chances to study in America to be better prepared as leaders after their return.

Since September, 1945, Japan has been

filled with Americans in uniforms (there never was such a time as this when nearly half a million Americans visited Japan at one time), and people in Japan were obliged to see expressions of true freedom and democracy through their policy and everyday life. However, it is only through the true interpretation by Christians that the Christian principles, undergirding their freedom and democracy, can be truly comprehended, appreciated, and acquired by the mass of Japanese people.

Japan Christian University

Out of the misery and despair, there comes a gleam of light and hope. A plan of establishment of a Christian university in Japan by the Christian people of North America is a gleam of light and hope not only for the Christians of Japan, but for the nation, and for the entire world.

Hard shells, formed in thousands of years of Shinto and Buddhist leadership, are not very simple to be broken. But the time has come now, when any religion that lacks that dynamic power to support the consciences of human hearts in the light of truth everlasting, has little attraction to many of the thinking people. If Christianity is to win the hearts of the Japanese people, a great many leaders are needed, not only those who, by profession, teach the Christian religion, but by hundreds and thousands of Christian laymen and laywomen whose capacity to serve the people and the nation, is unquestioned, Christian men and women of all professions: law, economics, medicine, industry, politics, and education.

When this proposed university is operated at the highest level—even higher than some of the government universities—and strong Christian characters are developed as highly-trained specialists in all fields, it surely will mean a great force for Christianization of Japan.

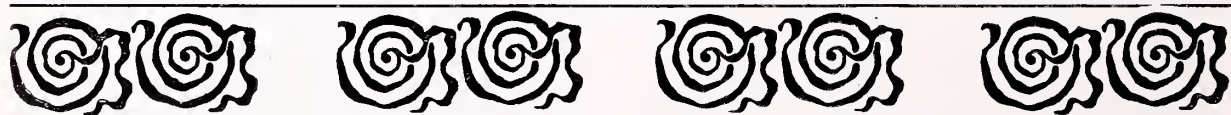
Recently, the Japan Christian University Foundation was organized, and the chairman of the Board of Directors of this foundation is our Dr. R. E. Diffendorfer. Dr.

James L. Fieser, executive director of the foundation, had been in Japan in November, 1948, on a fact-finding mission, and reported that he found universal acceptance and unanimity of thinking concerning the project to establish a Christian university in Japan. A goal of 150,000,000 yen (\$555,555) has been set for subscription by the Japanese people. Though the campaign will be difficult, they have complete confidence that the goal will be reached.

Plans of the Board of Directors of the foundation in North America include a campaign for \$10,000,000 to be held from April 18 to June 5, 1949. This sum is to be raised with the co-operation of the mission boards and of the Protestant churches of Canada and the United States.

We rejoice in thanksgiving to know that The Methodist Church has appropriated \$500,000 to the proposed Christian University in Japan. Of the total, \$350,000 comes from the reconstruction funds of the Division of Foreign Missions of The Methodist Church, and \$150,000 from the same source through the Woman's Division of Christian Service. These funds represent the convictions of the Methodists that in the reconstruction of the Christian movement in post-war Japan, nothing is more essential than the provision of graduate study under Christian auspices.

May this wonderful project, "destroy the seeds of future war," become a monument of peace and good will throughout many, many generations to come.





A Glance at the Work which the W. D. C. S. Helps Support

Educational Work

The first work which the missionaries could pitch into after the war was educational. All the schools under the support of the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church had been kept open, and all of them were waiting eagerly to welcome back their missionary teachers. Some schools were damaged terribly by the bombing and fire, and some were changed in organization and function during the war, on account of circumstantial necessities. But at the close of long years of war, they were again empowered with new hope, vigor, and freedom to proceed in their Christian education.

It is the common experience of all the schools that there is much larger application for entrance than ever before, and increasing demand means need for more classrooms and more space for the schools. But they have not enough funds and materials even to repair some of their buildings. Another urgent need all schools are feeling is to get money for scholarships or loans to worthy students who want to go into Christian service.

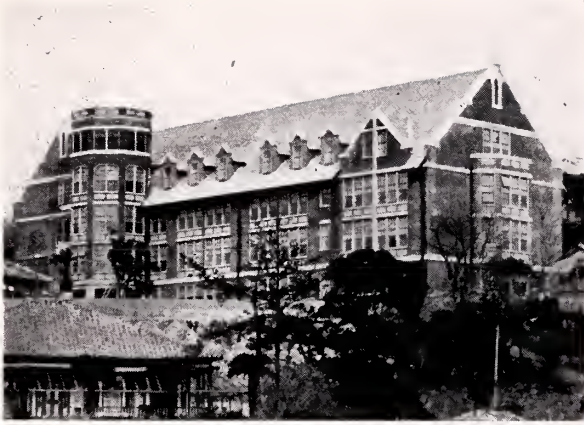
Now let us visit our schools, and see how they are and what they are doing.

Kwassui Woman's College, Nagasaki

Kwassui Woman's College is one of the oldest schools in Japan, built by the former

Woman's Foreign Missionary Society in Kyushu Island. It was partially demolished by the atomic bomb, but the major building was safe. This institution has contributed very much to the country and to the church by sending out thousands of women, some of whom became outstanding leaders in many different fields. Misses Olive Curry, Helen Moore, Caroline Peckham, and Miss Charlie Holland (now in the U. S. A. for family reasons) and later two of the so-called J-3's, short-term missionaries, Misses Alice Boyer and Margery Mayer, went out there. You will be able to picture Kwassui when you read some phrases of a letter from Margery, as she sees new scenes with her new eyes.

"A school on a hill overlooking the bay (open to China Sea); 1,300 students in the junior high, high school, and college; teachers meeting for prayers each morning before the voluntary religious chapel which is always full; the girls out early in the morning cleaning the walks, yards, and classrooms before classes; teachers and students playing together until late afternoon—there is no other place to go; the college girls having a Sunday School of Bible stories, games and songs on Saturday afternoon for neighborhood children; the Y. W. collecting clothes for relief for a near-by flooded area (when the clothes ration per person is two yards of goods a year . . . no readymade things, and no shoes except on the black market); the girl with three rice balls for her lunch shar-



The main building of Kwassui Woman's College, Nagasaki.



A glimpse into an office and the tiny garden outside at Kwassui.

ing with the girl who has only one . . . the food ration is small and sometimes just one thing for the whole week such as only rice or sweet potatoes; above all you would find happiness at such simple things, appreciation for the humblest interest, and an eagerness for new experiences.

"The Japan I had learned to know in America was the land of the cherry blossom and the gay kimono. But the only beauty I have seen here is God-made—in the glorious mountains and lakes and in the glowing spirits of these people."

Fukuoka Jo Gakko (Happy Hill Girls' School)

Opened as a branch of Kwassui College sixty-four years ago under the principalship



Two J-3's, Alice Boyer and Margery Mayer, and a group of the 1,300 junior-high-school girls of Kwassui.

of Miss Yoshi Tokunaga, this school went through a hard test during the war. It lost the chapel building and most of the classrooms, and suffered the most absurd pressure against the Christian teaching by the militaristic government officials at Fukuoka on Hakata Bay of Kyushu, an important base for national guard against the big Yellow, Japan, and China Seas. But their firm Christian faith did not let them down, they stood until the last. In May, 1948, they celebrated the sixty-third anniversary of the school to which occasion even the governor and mayor came to extend greetings and congratulations to the school. They were honored to be selected by the Tokyo National Y. W. C. A. Board as the hostess school for its first student summer conference after the war, in August last year. Last summer, the students could have summer camps, enjoying swimming in the beautiful Hakata Bay. Their Y. W. C. A. sent a donation to Korea at Thanksgiving, sent a gift to a Methodist church in Manila, and some of the girls had a small part in a gift of money that went to a German Sunday school.

Miss Mary Finch, who is there now, wrote back, saying, "I was thrilled to see the 982 girls come marching quietly into chapel on the opening day of school. That short morning worship period is always inspiring to me (except when I am shivering with the cold in January). I am enjoying my full program of English teaching and Sunday school and Y. W. C. A. work this term. My private pupils who come on Wednesday evening are young people eager to go to America some day. UNESCO has a charter here, or rather a preparatory unit, for Japan cannot be an active member until the peace treaty is sign-



Two-thirds of the buildings of Fukuoka Girls' School were destroyed in the bombing of the city. School is now held in makeshift barrack-type buildings.



Miss Tsuya Kitajima and Miss Bertha Starkey, of the social center in Fukuoka. Miss Kitajima, an ordained minister, assists with the training of Christian leaders.

ed. Our Japanese Christian leaders are active in this Japanese UNESCO. Twice I have been asked to give talks on this new organization. If any of you have UNESCO material, please send me some!" Two United States army wives, in lovely confiscated Japanese homes near Fukuoka School, have entertained students in small groups. Misses Elizabeth Clarke and Muriel Hayward just recently went out as short-term teachers.

Hiroshima Woman's College and High School

The city of Hiroshima was a big military base of Japan, and our Hiroshima Woman's College has been the only Christian school there, and the oldest women's school in Western Japan. It was opened sixty-three years ago by the Southern Methodist Church, the foundation being laid by Miss Nannie B. Gaines. It served the nation when education of women was little thought about and has made a great contribution toward opening many young women's eyes toward higher and better ways of life.

The whole church in America knows already of its total destruction by the atomic bomb, accompanied by the instant death of 350 students, 18 teachers and President Matsumoto's wife. But very little is told about the amount of reconstruction that has been done. You will be amazed at the progress the people have made in covering up scars in that city, which in the fall of 1945, was one bare stretch of desertion! Hiroshima



The rebuilding of Fukuoka Jo Gakko (Happy Hill Girls' School) is under way.

Woman's College was the school that took the lead in reconstruction, and Hiroshima Girls' School and the Christian churches have been the source of inspiration to all the citizens, leading in the new city-wide movement to make Hiroshima Japan's "City of Peace." The school has been carried on in temporary barracks ever since they were erected right after the close of war, with unspeakable hardships and unimaginable endurance and effort. Through generous gifts of Christian friends in North America, they could build, though with poor materials, the only ones available, a big auditorium, classrooms both for junior high school and senior high school, and a student dormitory on the



Some of the ruins of Hiroshima Woman's College and High School.

President Takuo Matsumoto, of Hiroshima Woman's College, Mrs. Matsumoto, 18 teachers, and over 300 students were killed by the atomic bomb.

former ground of the school. There are sixteen hundred girls in the three departments, including the college, which is using dilapidated barracks on the new Ushita-yama site. They have now five full-time missionaries, Misses Mary McMillan, Alberta Tarr, Myra Anderson, Lois Cooper, Mrs. Carroll Wilson, a new missionary, and three young J-3's, Martha Lewis, Martha Thomas and Mary Jones. In a city where once militarists refused to have Americans around, citizens of Hiroshima are now receiving them with the warmest affection. Miss Martha Lewis wrote back, "Some conditions were much better than I'd hoped; others, far worse than I'd anticipated. . . . Japan is indeed picturesque beyond its reputation! At the same time, we are seeing more and more of the aftermath of war and of the extreme poverty in which people are living. . . . We must stop at nothing in preventing an atomic war!"



Army barracks have been converted into a chapel and classrooms on the site of the Hiroshima Woman's College.



It was the writer's inspiration to stand in front of their chapel and listen to the students' hymn-singing, their voices flowing over the big auditorium which had no glass in the windows, but only paper pasted against the window frames. Yet for these girls, who once went through that horrible experience of life or death, just being kept alive would mean a blessing! It will take years and years of hard work to re-establish the school as it should be, into a strong, well-equipped Christian college. But it ought to be maintained, forever, as a significant token of love and friendship of Americans to Japanese people.

Keimei Jo Gakuin, Kobe

Before the war this school had been known as the Palmore Woman's English Institute, and was largely a school for the training of business women, under the leadership of Miss Charlie Holland. But during the war the school was sold to a group of private owners of Kobe and is therefore no longer listed as a mission school. However, the principal expressed a desire to keep the school Christian and has welcomed the appointment of missionaries as teachers in the school.

Miss Mary Searcy first went out, and began teaching English and directing the religious activities of the student body. By

holding Religious Emphasis Week, Bible study classes, and summer camps, she is gaining gradual response of deep interest of students in Christianity, and though she has little support from other teachers such as she would have in mission schools, her work is bearing fruit. The students organized a Y. W. C. A. recently, and at Christmas time they included in their activities a plan to entertain the residents of a home for the aged and the children in the orphanages of Kobe.

Christian atmosphere, lacking during the war years, is being regained, as seen by the writer on her visit to the school, and we must back up the work with prayer and with other necessary helps. With Miss Ruth Taylor, coming in as a J-3 teacher, the work will be strengthened.

Seiwa Joshi Gakuin, Nishinomiya

This school is now a union Christian junior college, formerly known as Lambuth Training School in Osaka, and as Kobe Women's Biblical School in Nishinomiya. Right before the war in April, 1941, Lambuth School sold its property in Osaka, after twenty years of successful work there, and united with the Congregational Women's Biblical School which was in Nishinomiya. It offered a three-year course in two departments, the biblical department and the kindergarten department. But the unification of all women's

training schools in Tokyo, which took place at the time of the church unification, obliged them to close their biblical department and send these students to Tokyo. Since that time they have only a kindergarten department whose graduates teach mostly in church kindergartens and Christian social centers. There is a demonstration kindergarten in the crowded temporary building.

Fortunately, all buildings were kept safe from the war damage, and the work was carried on all through the war by Miss Hamako Hirose and her comrades. With the return of their missionaries, Misses Mabel Whitehead and Anne Peavy, their work has been doubly strengthened. In regard to the serious need for more workers, not only in Christian kindergartens but also in churches and social welfare work, Seiwa is now taking steps to study, in consultation with the co-operation committee of the United Church of Japan, the possibility of re-opening a course for training workers in religious education and social work. The school is located within walking distance of the former Methodist Christian University, Kwansei Gakuin, and also right at the back gate of Kobe College, formerly one of the oldest and biggest of the Congregational schools. There is a strong desire to establish close affiliation with these two institutions and to train highly-qualified college graduates as Christian workers in all fields of the Christian enterprises. Wouldn't it be wonderful to see "another Scarritt College" in Japan? It can be done, if they can get the full cooperation of the United Missions and United Church of Japan.

Alumnae of Seiwa Joshi Gakuin, in Nishinomiya, formerly Lambuth Training School (Methodist) and Kobe Women's Biblical School (Congregationalist).



A farewell party given for Miss Hirose, president of Seiwa Joshi Gakuin, just before she left Japan for America last September. This school trains Christian workers and kindergarten teachers.





Rev. and Mrs. Motojiro Yamaka, beloved pastor of the Hirosaki church and his wife. During his ministry two young men became bishops, and many others, pastors.

Sei Ai High School, Hirosaki

Hirosaki is up in the northern end of the Honshu, and this community has furnished a large number of Christian men and women for our churches and schools. Rev. Motojiro Yamaka, who passed away on his ninetieth birthday in Tokyo last year, was the pastor of Hirosaki church for thirty years, and many pastors and two bishops of the former Japan Methodist Church were fruits of his ministry.

Sei Ai High School grew up with this church and passed its sixtieth year. There was no war damage, but all buildings need repairing, and they need more classrooms for enlarged number of students. They have two kindergartens and one nursery school. The city of Hirosaki had asked them to take part in their project of Boys-and-Girls Town, which used to be a small private orphanage, and help make it a Christian institution. Misses Gertrude Byler and Blanche Brittain are there. They say, "We are trying, in each of these places, to lift up the Christ. In each of them, as in years gone by, people become interested, accept the faith and then some go far enough to dedicate themselves to active Christianity! We hope to go right on with this work of sending out consecrated and excellent Christian leaders to our churches and schools in the empire." There are two J-3 teachers, Misses Alice Southern and Doris Hartley. Doris wrote, "Our school has a thousand girls enrolled. I teach seven-

teen hours a week in grades from the eighth through junior college. . . . We have Buddhist teachers and students at Sei Ai, and every night as we go to bed and every morning as we get up, huge Buddhist gongs fill the city with their serious tones. Pagan? I cannot judge them. . . . I only know they are seeking intensely, earnestly seeking.

"I have been scared, plenty scared. Who am I to stand before the eager eyes and suggest hopes for the yearning hearts? Can I suggest hope? This question has driven me to prayer—searching for these people demands strength and power not my own!

"Thanksgiving is meaning something new to me this year. Material things have taken on great proportions. My camera, my typewriter, my tiny earrings, my bed socks, my toenail clippers, my dime-store pencil sharpener, my crepe soled shoes, and even my paper clips cause funny lumps to come into my throat as I use them."



Iai Joshi Koto Gakko high-school girls enjoy having their pictures made.

Iai Joshi Koto Gakko, Hakodate

Iai Joshi Koto Gakko, sixty-seven years old, was the first school for girls in all the northern half of Japan, Hakodate being one of the treaty ports opened by Commodore Perry. More than two thousand graduates have been sent out as homemakers, church evangelists, teachers, and in other occupations. Their Christian training is fitted to the needs of this new democratic age.

Here also, they have more demands for entrance than they have rooms. Even though they are using every possible corner of the

school building, still they cannot take care of a half who want to come into the school.

They have two kindergartens connected with the school, and three hundred precious children are learning Christian living in practical ways. To their Thanksgiving program they brought fruits and vegetables which were taken to a hospital for repatriated children who arrive at this port with some communicable disease and much depressed by the unbelievably miserable life in Russian-occupied territory.

Three missionaries in Hakodate, Miss Dora Wagner, thirty-five years in Japan, Ann Hutcheson and Rebecca Giles on three-year terms, comprise the Methodist contingent on the large island of Hokkaido. There used to be a family and two women in Sapporo, the capital, and a family and five women in Hakodate. So much is left undone here where the Communist pressure is the strongest in Japan. Industrial leaders are asking "Please teach us the Bible. Please have a Sunday school for our children." There are no missionaries, and no support for Japanese workers even if there were any trained ones available. Everywhere unprecedented opportunities! These are only partially met because of lack of personnel, funds, and space.

Seibi Girls' High School, Yokohama

On a beautiful hilltop, edging the city of Yokohama, you will find a bunch of old wooden buildings where almost nine hundred young girls and some little children go to enjoy happy school life at Seibi Girls' High School. It was started in 1880 in the heart of Yokohama City as Yokohama Eiwa High School by Miss Harriet Brittain, the first principal. This is one of the few schools which began with an elementary department and has retained it through the years. They have a kindergarten, elementary, and high school departments. A two-year course above high school was given for some years before it joined with the Tokyo Woman's Christian College. Miss Olive Hodges served thirty-four years as the principal, beginning in 1904 and made a great contribution toward its growth and development. In 1916 it became a recognized five-year high school and changed its location to the present site; and in 1938, it changed its name to Seibi Girls' High School.

Now the students come not only from the neighborhood, but from all parts of the city. Among the graduates there are doctors and leaders in many professions, and their

Christian education is bearing fruit. Fortunately, the school did not suffer any direct war damage. But the increased student body demands more rooms and better equipment. Under Mr. Otake, the principal, it is changing its organization into a junior and a senior high school, according to the new school system. Miss Evelyn Wolfe and two new teachers, Misses Elizabeth Howell and Sarah Ellington, are busy to teach not only English language, but to share joys and hardships with many of the young and old who are in need.



A group of recent graduates of the fifth-year course of the Seibi High School in Yokohama. The principal, Rev. Kiyoshi Otake, is in the center. Miss Myra Anderson is fourth from left, front row.

Aoyama Woman's College and High School, Tokyo

Aoyama Gakuin is one of the schools that suffered the greatest damages of war. It lost some eighty frame and stucco buildings, including all the missionaries' and teachers' residences, by fire following bombings. Once a beautiful campus on Aoyama Heights, it lost a great deal of its former attractions, but it has not lost its vision and the dignity of the great Aoyama Gakuin where 4,500 young men and women are being trained.

Aoyama Girls' School was founded in a suburb of Tokyo in 1874, by Miss Dora Schoonmaker and Mr. Sen Tsuda. In the course of its development as one of the pioneering schools for women, it was forced to change its location and name three times before it finally joined with other units of Aoyama Gakuin at the present site and became the largest of our Methodist-sponsored girls' schools in Japan. It celebrates its seventy-fifth anniversary this year.

Aoyama Gakuin has been unique among our Methodist schools in that here education



Convention of the United Church of Japan held at Aoyama Gakuin, Tokyo, June, 1946.

for both men and women has been carried on since the beginning, though men and women were in separate departments. Coeducation above the high-school age was illegal in Japan until a year ago. Many graduates, both men and women, are in high and important positions in political, social, and religious fields. A countless number of women graduates are wives of illustrious leaders of Japan. These graduates exert strong influence in the reconstruction of the educational program.

Under the leadership of President Minoru

One of the eighty buildings of the Aoyama Woman's College lost in the bombing of Tokyo.



Toyoda, the reorganizing of the school to conform to the new educational system of Japan is under way. The new Aoyama will consist of six departments: a four-year co-educational college, a women's junior college, the boys' and girls' senior high schools, a coeducational junior high school, and a primary school.

Misses Alice Cheney and Barbara Bailey went out soon after the close of the war. They had no place to live for a while, so they roomed in another Christian school until they could find a Japanese house outside the school campus. There are four younger missionary teachers besides them, and all of them live together. They carry a full teaching schedule and visit and help in all sorts of programs of rehabilitation both of spirit and of body of Aoyama people.

Aoyama is the pride of the Christian educational enterprise in the great city of Tokyo, and it has a great opportunity to help maintain Christian ideals in building a new Japan.

Interdenominational Projects

Tokyo Joshi Daigaku (Woman's Christian College)

Tokyo Woman's Christian College in Tokyo is an interdenominational project of several missions. Methodists joined in the establishment and maintenance of this college in 1917. During its operation, this college has sent out many of the best qualified Christian leaders, who, now that Japanese women are given a chance to rise, are making a big contribution as lawyers, on municipal and provincial councils, and some in Parliament. Many are teaching both in Christian and government schools, and nearly one hundred are serving as interpreters for the Japanese Government and for the occupation authorities.

Miss Betty Tennant went out as a J-3 English teacher last fall to join Miss Myrtle Pider. She tells of her first experiences: "It has been my privilege to meet fine Christians in places of leadership in this college and as homemakers going quietly about the business of raising Japanese children who may have the experience of a Christian community." She continues, "The themes my students write are revealing. They express what they are thinking, and they are far from superficial thoughts. Often they express a faith and hope that seems to have pushed out the unexpressed tragedy of the past."



Tokyo Woman's Christian College.

J-3's in Other Christian Schools

The Methodist, Presbyterian and the Evangelical Reformed churches responded to the request of the Japanese Christians for a group of their finest young people to help in the task of reconstruction, of molding, and rebuilding the lives of young people of Japan. Some sixty young people attended a special six-week training school for J-3's and K-3's (Japan-3 years; Korea-3 years).

They went out to Japan in the fall of 1948, and some have already been introduced in their respective fields. But there are others who are placed in Christian schools which are not under the support of Methodist missions. They are doing fine work, just being "Christians" with those of the United Church of Japan.

In Hinomoto Girls' School in Himeji, near Kobe, Miss Milley Chapman is working with some of the Baptist missionaries. Miss Mari-um Hansen is at Miyagi College in Sendai City and Miss Miriam Brattain is at Baika Girls' School near Osaka City, which used to be a Congregational school. In Kyoai Girls' School in Maebashi, which is one of the youngest Christian schools in Japan, Misses Jeanne Taylor and Shirley Webb are teaching English, and Miss Joann Reynolds is at Kei Sen College in Tokyo. Kei Sen is the famous Christian college founded by Miss Michi Kawai, who has become well-known in America through her book, *My Lantern*.

All over Japan the coming of these new workers, with their fresh vigor and dreams, has been a source of great rejoicing and a real lift for the entire Christian movement.

Social Evangelistic Work

Aikei-Gakuen, Tokyo

This has been one of the best-equipped social settlements in the city of Tokyo, and Miss Mildred Paine's return there soon after the war has given renewed strength and effort. It is reaching on a wide scale the nursery- and kindergarten-age children in the crowded section of the working class. Children's clubs, women's clubs, and Sunday school work are carried on. Distribution of food and clothing, visitation of the sick and the needy constantly demands time and energy of the missionaries everywhere. I hope Miss Paine may have enough assistants to help her, so that she can get a minute to lie flat and get some rest!

A New Settlement in Yokosuka

In September, 1946, Church World Service took over a spacious dance hall, in the city of Yokosuka, a naval base, which had been built as an officers' club of the Japanese navy. At the close of the war, this club became a dance hall, but the American commander of the base later turned it over to Church World Service, for a community center.

It was Miss Paine who was called to organize the work there. With funds provided by the Wesleyan Service Guild, she now has a social center with four regular Japanese assistants, and two volunteers on Sundays. One hundred fifty children are in their Sunday school. Weekday hobby clubs for school children and English classes and story hours are giving fine opportunities for the spread of Christian influence throughout the community.

Tsuruhashi Gakuen, Osaka

In 1932, in the southeastern part of Osaka, the *Osaka-Mainichi Newspaper* opened a new settlement in co-operation with our former Lambuth Training School for Christian Workers. But, later, Lambuth became the sole runner of the child-welfare work, all other features of the settlement being closed because the newspaper withdrew from the enterprise. The property belongs to a wealthy man, who, understanding the value of the good work, has given them free use of the land and the building all these years. It, however, went through a big fire caused by bomb-



Kindergarten and nursery children of the Tsurubashi Settlement of Osaka enjoy a picnic. The grandmothers, mothers, and children had a long trip, riding on street cars and walking, in order to reach the center.

ing, and the well-equipped nursery and kindergarten building was burned down.

Soon after the war, the present Seiwa Woman's College reopened it, through many, many difficult experiences, using a former residence of the teachers, which had been kept from fire and which is only twenty-six feet square. Now, to neighborhood children, who have practically no playground, and no space in their homes (all that section was burned out, and new barrack-type huts have replaced the former residences), the playground of the settlement is like a heaven for them, although it is still full of rubble and broken bricks.

The owner of the land is willing to sell the land to us at a very reasonable price, if we can put up a building and continue to work. Parents and all the community are very eager to have the settlement there for the children, and some financial support may be expected from them, if we can have a building. A great opportunity is there. Miss Peavy and Miss Yamakawa, of Seiwa Woman's College, are supervising it, with Miss Takeuchi as the director.

Fukuoka Kindergarten and Evangelistic Work

This kindergarten has served the community of Fukuoka for many years. During the war, kindergarten work was carried on by Mrs. Utumi, a capable woman, widow of a pastor. However, with the return of Miss Carolyn Teague, the kindergarten was strengthened and enlarged and evangelistic work resumed in the neighborhood especially among mothers. More children want to go to kindergarten than can be cared for. Little children love the American teacher very much.

Kindergarten and Evangelistic Work in Kagoshima

Kagoshima, also, had Methodist work for a long time. The kindergarten was kept running during the war, by Miss Arikawa, but the building was destroyed by bombing. After Miss Hempstead returned, they could remodel one big room in the foreign residence to be the playroom for children, and there they have over a hundred children. Here, too, parents are co-operative in helping out with whatever they can do. Through children, a great Christian influence is given to Japanese homes. Kindergartens in Japan and Korea usually offer great opportunity for presenting the Christian message. Through the kindergarten child, the missionary is given welcome access to the home, and in most instances kindergartens become miniature social centers. They are characterized by clubs for mothers, girls, and frequently for boys.



—Makita Photo

Many Sunday school classes, like this one, are held in homes. Often the first Christian contact with a home is through a kindergarten child.

Rural and City Evangelistic Work in Kyushu Tsuyazaki Christian Rural Center

A little outside the city of Fukuoka, there is a pine wood on three acres of sand, down by the ocean, with two army barracks in the midst of dozens of foxholes. These were acquired from the American army and the



Army barracks that house the Tsuyazaki Christian Rural Center.

Japanese government in May, 1948, and were registered with the Christian Church of Japan.

Six months later. One hundred children daily in a kindergarten, coming long miles from five or six villages; an English night school ministering to children and youth from ten villages; a church of eighty members and a church school of more than two hundred children weekly; a program of relief made possible by gift packages from America, distributing food and clothing to hundreds of needy folk; apartments for staff members built inside the big barracks so that all are adequately housed. Miss Azalia Peet, our missionary, lives in a tiny cottage adjoining the barracks, and she is carrying all this heavy work with only one Japanese assistant deaconess. She says, "Without chairs or tables . . . we began this ministry in the open countryside. Children and adults all sat upon the bare floor for all services. American soldiers of a neighboring air corps were shown the equipment. Within a week, there was a cash gift that made possible both chairs and tables for one hundred children. We are grateful for our friends."

Even people in the country are now eager to know the Truth. Let this new place grow and develop.

Fukuoka City Evangelistic Work

Miss Bertha Starkey, who used to be in the work for Japanese in Korea, is now back in Fukuoka. She has not yet a center for her work, but living in a Japanese house, she goes out each day to teach in Fukuoka Girls' School, holding women's meetings, teaching young people the Bible.

As was mentioned before, the former Southern Methodists had many centers in Honshu, Kyushu, and Shikoku Islands and had established a big program in each place. But, as the result of war, they no longer have the centers in Kure, in Oita, and Matsuyama, for the community evangelistic work.

Miss Catherine Stevens in Beppu, and Miss Manie Towson in Kitsuki are just beginning to open their evangelistic work in Kyushu. Miss Gertrude Feely is preparing to go back to Japan to do youth work.

Missionary's Role

A missionary's role in Japan after war, as in all countries, perhaps, is not an easy one. She is an American, but she lives the life of the people with whom she works, riding in crowded third-class trains, and walking miles on foot. She does not belong to the occupation forces which have all the facilities you find in America. She is one of you, Christians in America. She is a symbol of your Christian love.

She needs your prayers, your interest, and your help.

Regular and Special Missionaries to Japan

OF THE METHODIST CHURCH

Woman's Division of Christian Service

NAME	POST OFFICE ADDRESS ON FIELD	DATE OF FIRST SAILING
ANDERSON, MYRA PAULINE—	Hiroshima Jo. Gakuin, Kami Nagare Kawa Cho, Hiroshima, Honshu	1922
BAILEY, BARBARA—	69 Shoto Cho, Shibuya, Tokyo	1919
†BOYER, ALICE—	Kwassui Woman's College, Nagasaki	1948
†BRATTAIN, MIRIAM—	59 Kuomi Cho, Nishinomiya	1948
BRITTAIN, BLANCHE—	9 Nakakawarage Cho, Hirosaki, Aomori Ken	1947
BYLER, GERTRUDE—	9 Nakakawarage Cho, Hirosaki Aomori Ken	1927
†CHAPMAN, MILLEY—	203 Gokenyashiki, Himeji	1948
CHENEY, ALICE—	69 Shoto Cho, Shibuya, Tokyo	1915
†CLARKE, ELIZABETH J.—	Fukuoka Girls' School, Fukuoka	1948

COOPER, LOIS—466 Honmachiku, Ushita Machi, Hiroshima	1922
CURRY, OLIVE—Kwassui Jo Gakko, Nagasaki	1925
†ELLINGTON, SARAH J.—Seihi Gakuin, Maita Machi, Naka Ku, Yokohama	1948
*FEELY, GERTRUDE—Columbia, Missouri	1931
FINCH, MARY D.—Fukuoka Girls' School, Fukuoka	1925
*FINLAY, ALICE—Walnut Grove, California	1905
†GILES, SARA REBECCA—Iai Joshi Koto Gakko, 64 Suginami Cho, Hakodate, Hokkaido	1948
†HANSEN, MARIUM—Miyagi Girls' School, Sendai	1948
†HARTLEY, DORIS A.—9 Nakakawarage Cho, Hirosaki, Aomori Ken	1948
†HAYWARD, MURIEL—Fukuoka Girls' School, Fukuoka	1948
HEMPSTEAD, ETHEL—c/o Ai Ken Yochien, 143 Kajiya Cho, Kagoshima	1921
*HOLLAND, CHARLIE—Kwassui Jo Gakuin, Nagasaki	1915
**HOLLAND, OPAL—219 S. 6th St., Chino, California	1939
†HOWELL, ELIZABETH M.—Seibi Gakuen, Maita Machi, Naka Ku, Yokohama	1948
†HUTCHESON, ANN—Iai Joshi Koto Gakko, 64 Suginami Cho, Hakodate, Hokkaido	1948
†JONES, MARY F.—Hiroshima Girls' School, Hiroshima	1948
†LEWIS, MARTHA—Hiroshima Girls' School, Hiroshima	1948
†MAYER, MARGERY L.—Kwassui College, Nagasaki	1948
McMILLAN, MARY C.—Hiroshima Jo Gakuin, Ushita Machi, Hiroshima	1939
†NIX, F. IRENE—69 Shoto Cho, Shibuya Ku, Tokyo	1948
PAINE, MILDRED ANNE—1035 Ichome, Motoki, Adachi Ku, Tokyo	1920
PEAVY, ANNE R.—Seiwa Joshi Gakuin, Okadayama, Nishinomiya	1923
PECKHAM, CAROLINE S.—Kwassui Jo Gakko, Nagasaki	1915
PEET, AZALIA EMMA—Tsuyazaki, Munakata Gun, Fukuoka	1916
PIDER, MYRTLE Z.—Tokyo Joshi Daigaku, 123 Iogi Sanchoe Suginamiku, Tokyo	1911
†REYNOLDS, JOANN G.—69 Shoto Cho, Shibuya, Tokyo	1948
SCHWAB, ELSA—Methodist Mission, Palmore, Kiganagasa, Ikuta Ku, Kobe-Shi	1947
SEARCY, MARY G.—Keimei Girl's School, 35 Nakayamate, 4 Chome, Kobe	1920
†SOUTHERN, ALICE M.—9 Nakakawarage Cho, Hirosaki, Aomori Ken	1948
STARKEY, BERTHA F.—Methodist Mission, Fukuoka	1910
STEVENS, CATHERINE B.—Methodist Mission, Beppu	1920
TARR, ALBERTA—Hiroshima Jo Gakuin, Kami Nagare Kawa Cho, Hiroshima	1932
†TAYLOR, JEANNE K.—Kyoai Jo Gakko, Maebashi	1948
†TAYLOR, RUTH MYERS—Keimei Girls' School, 35 Nakayamate Dori, 4 Chome, Kobe	1948
TEAGUE, CAROLYN—Methodist Mission, Fukuoka	1912
†TENNANT, ELIZABETH R.—Tokyo Woman's Christian College, Tokyo	1948
†THOMAS, MARTHA JEWELL—Hiroshima Girls' School, Hiroshima	1948
TOWSON, MANIE C.—c/o Church of Christ in Japan, Kitsuka Machi, Oita Ken, Kyushu	1917
WAGNER, DORA A.—Iai Koto Jo Gakko, Hakodate	1913
†WALKER, PHYLLIS B.—69 Shoto Cho, Shibuya, Tokyo	1948
WARNE, ELEANOR—Seiwa Joshi Gakuin, Okadayama, Nishinomiya, Hyogo Prefecture	1948
†WEBB, SHIRLEY L.—Kyoai Girls' School, Maebashi	1948
WHITEHEAD, MABEL—Seiwa Joshi Gakuin, Okadayama, Nishinomiya	1917
WILSON, MRS. GRACE H.—Hiroshima Girls' School, Hiroshima	1948
WOLFE, EVELYN M.—Seibi Gakuen, Maita Machi, Naka Ku, Yokohama	1924

Division of Foreign Missions

NAME	POST OFFICE ADDRESS ON FIELD	DATE OF FIRST SAILING
†CAPPUCCINO, MR. FRED A.—c/o Mr. Kazuo Sakata, South Media		
Methodist Church, 2279 Tenuoji Cho Abenoku, Osaka		1948
COBB, REV. AND MRS. JOHN B.—c/o Chaplain's Section, HQ Kohe, QM Depot,		
APO 317, c/o Postmaster, San Francisco, California		1918
†COSTON, MR. HERBERT R., JR.—8 Kitagagasa Dori, 4 Chome, Ikuta Ku, Kohe		1948
†COWAN, MR. WAYNE HARPER—Boys' Middle School, Nagoya		1948
ELDER, MR. WILLIAM MILTON—Chinzei Gakuin, Ishaya Shi, Nagasaki Ken		1948
GERMANY, REV. AND MRS. C. A.—Keimei Girls' School, 35 Nakayamate Dori, 4		
Chome, Kohe		1947
HARBIN, REV. ANDREW V.—Kwansei Gakuin, Nishinomiya		1934
**HARBIN, MRS. ANDREW V.—715 W. Jefferson St., Tallahassee, Fla.		1940
HARKER, REV. ROWLAND R.—Aoyama Gakuin, Shibuya, Tokyo		1939
†HOLMGREN, REV. LAYTON E.—Tokyo Foreign Missionaries, APO 500, c/o		
Postmaster, San Francisco, California		1948
HUGHES, REV. LEE B.—Aoyama Gakuin, Shibuya, Tokyo		1948
JOHNSON, KEITH W.—Kwansei Gakuin, Nishinomiya		1948
†MOSS, MR. JOHN A.—Wesley Foundation, Aoyama Gakuin, Tokyo		1948
†PALMORE, MR. PEYTON L., III—Nagoya Middle School, Nagoya		1948
†PALMORE, REV. AND MRS. P. LEE—Kwansei Gakuin, Nishinomiya		1922
†PARROTT, MR. GEORGE—To-O-Gijuki Boys' School, Hirosaki		1948
†PARSONS, MR. NORMAN W.—Tonoku Gakuin, Sendai		1948
†PORTER, MR. WILLIAM D.—Kwansei Gakuin, Nishinomiya		1948
†RIEBHOFF, MR. JOHN—Aoyama Gakuin, Shibuya, Tokyo		1948
*SHAVER, REV. ISAAC L.—94 Niage Machi, Oita City, Kyushu		1919
*SHAVER, Mrs. Isaac L.—P. O. Box 33, Caldwell, Idaho		1919
†SHIMER, MR. ELLIOTT R.—73 Kanee Dei, Yokohama		1948
SIMS, MR. R. PAUL—To-O-Gijuki Boys' School, Hirosaki, Aomori Ken		1948
†SMITH, MR. ROBERT K.—Chinsei Gakuin, Isahaya Shi, Nagasaki Ken		1917
†SMITH, REV. ROY—Kwansei Gakuin, Nishinomiya		1917
**SMITH, MRS. ROY—2230 Ramona St., Palo Alto, California		1917
†SWIM, MR. W. B.—c/o Mrs. Shimizu, 2693 Tadaomura, Minami, Tamagun, Tokyo		1948
†THOMPSON, REV. EVERETT W.—543 Ubagoya, Kamakura		1926
†THOMPSON, MRS. EVERETT W.—543 Ubagoya, Kamakura		1924
†WALTERS, LEON K., JR.—c/o Rev. Kiyoshi Tanimoto, Church Nagaregawa, Hiroshima		1948
†WILSON, JAMES W.—Y. M. C. A., 1 Motodaiku Machi, Nagasaki		1948
†YOUNT, PAUL, WESLEY, JR.—Aoyama Gakuin, Tokyo		1948

As of March 1, 1949

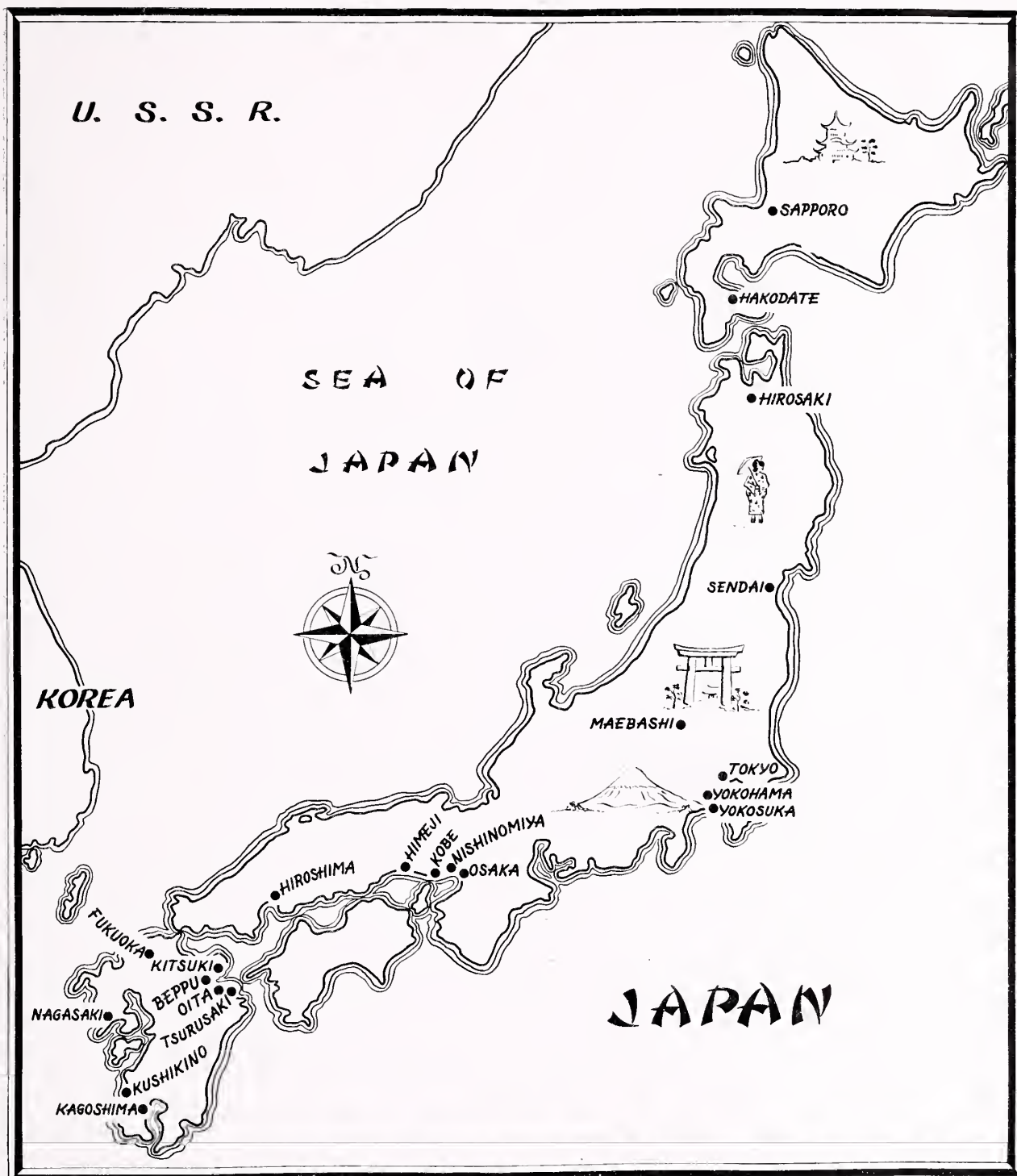
†Special-Term Missionary

*On Furlough

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